the Cowherd's son, i.e., Sri Krishna, is the milker, Partha is
the calf, the wiseman is the drinker, and
the nectar-like Gita
is the excellent milk."

Incidentally I may state here that there is a difference
of opinion annng theologians thenuelves on the question
whether the *Bhayuxi^ita* is anterior or posterior to the
Brahma Sutras. Raiying on the expression " *Brahma Sutra*
Verses" occurring in the fourth verse of the thirteenth
chapter of the *Gita,* some assert that the *Brahma Sutras*
were known to the author of the *Gita* and that therefore
the composition of the latter must be posterior to that of the
former; while some contend that the 21st aphorism of the
second pada of chapter IV of the *Brahma Sutras* suggests
reference indirectly to the Gita and therefore points to the
fact that the Gita was known to the author of the Brahma
Sutras. But I may point out that whereas the reference
to the *Brahma Sutras* in the *Gita* is explicit and unequivocal,
that relating to the *Gita* in the *Brahma Sutras* is only by
a far-fetched implication and not explicitly and directly.

What is more, the celebrated Vyasa, the reputed author of
the Brahma Sutras, has been specifically mentioned and

elevated by the author of the Gita to the status of *Vibhutis* (special manifestations of God) in Chapter X of the scripture.

The above-mentioned three works, namely, the Up.ini-Aads taken collectively, the Brahma Sutras and the Bhaga-vadgita, have been from very eariy times considered the principal text books on Vcdantic doctrines. They are also called the *Prasthanatrayam,* the three institutes of Vedantic religion and philosophy. " *Prasthana*[si] means variety of exposition. The *Upanishads* are called the *Sruti Pros" thana,* scriptural institute, the *Brahma S^lras* the *Nyaya Pwfhana,* logical institute and the *Gita* the *Smnti-Prasthana,* legal ^or practical institute.

In other words, the *Upanishads* like the *Brahmanas* and the *Aranvakas,* belong, as already stated above, to vhat our theologians call